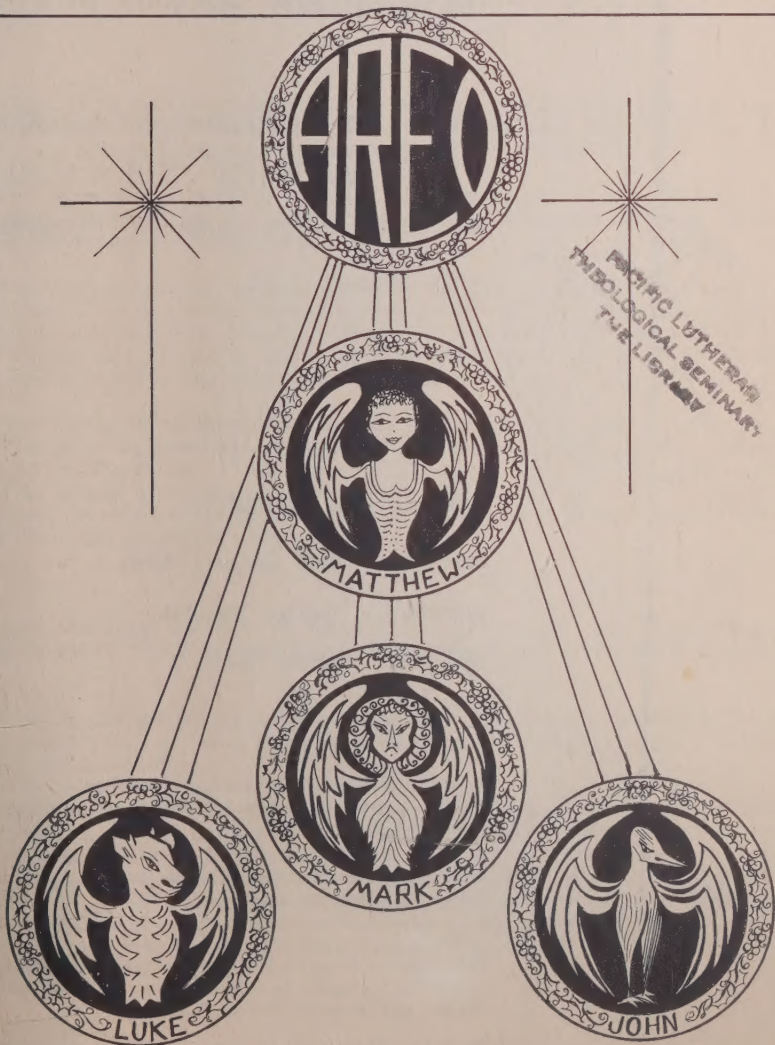


American Review of EASTERN ORTHODOXY





Back up your opinions with facts

AREO is dedicated to advancing
THE FAITH OF THE FATHERS
in accordance with a progressing
American Life

PUBLICATION COMMITTEE...

chairman - Rev. Gregory Adair

secretary - George Nakulak

treasurer - Sarah Florio

American Review of Eastern Orthodoxy is published monthly (except July and August) by the Eastern Orthodox Catholic Church in America at New York, N. Y.

Second-class mail privileges authorized at New York, New York.
Member of the Religious News Service.

Subscription is \$4.25 per year (\$1.00 additional for subscriptions outside U.S.A.), payable to American Review of Eastern Orthodoxy, 215 West 69th Street, New York 23, N. Y.

Member of Religious News Service and Associated
Church Press. Vol. III No. 8 October 1957



AROUND THE WORLD WITH THE CHURCH

FOREIGN

INDIANS BURN AMERICAN PROTESTANT MISSION. A mob of 5,000 Hindus burned down a 14-story mission in Raipur, India after its superintendent, an Indian clergyman, protested against the use of a Hindu idol during a meeting in the hall of the mission.

Damage to the center was estimated at \$200,000. The building included about 50 hostel rooms, dining room, auditorium, clubrooms, library and workshop. It was operated by the Evangelical Reformed Mission Board of Philadelphia.

The hall of the mission had been rented by a committee of Hindus for a program commemorating the centenary of the first Indian uprising against British colonial rule. The idol had been placed on the stage as part of the dramatic performance. It was this act which caused the protest by the resident clergyman, Rev. Gurbachan Singh - the protest, in turn, was resented by the Hindus, who interpreted it as an insult and took measures to gain revenge.

When the 5,000 stormed the building, 170 police and scores of firemen met them with a hail of bullets and physical resistance; they, in turn, were heavily stoned by the mob. One 14-year old boy was killed and 50 arrested. 70 miles away, at Jabalpur, students abandoned classes, on the morning of the incident, and thousands of them held a rally at which they condemned all American missionary activities and issued a demand to the Madhya Pradesh government to force foreign missionaries from the country.

* * * * *

AFRICAN CRAFT MURDERS PERSIST IN AFRICA. Basutoland is the scene of continuing murders among the natives for the primary purpose of obtaining human organs to use in magic potions.

Local petty chiefs and headmen are chiefly responsible, as they use this means to try and bolster up, thru magic, their dwindling power and prestige against the political powers that are threatening to overwhelm them.

Some anthropologists feel that these uses of such magic rituals come from deep-rooted psychological hungers in the heart of man - others feel they are survivals of very ancient primeval man, who often survived on cannibalism and offered parts of his victim to the Gods as appeasement for the unknown forces around him. This appeasement offering then being transferred into a ritualistic offering to obtain favors of the unknown forces of life nature. Cannibalism was even practiced in North America, especially among the Iroquois Indians, who used it partially as a religious magic and also as an economic force in extreme privation. - ED.

* * * * *

ROMAN CATHOLIC PRIEST'S THREE SONS ARE JESUITS. 66-year old Father Gerard ker, a secular priest, who has been working in a leper colony in the French Cameroons, made a special trip to Nymegen, Holland to be present at the first Mass of the third of his three sons all of whom have been ordained in the Society of Jesus.

Father Gerard Bakker was at the side of his son, Leo, while the young priest celebrated Mass in the Jesuit church of St. Peter Canisius. Leo's two brothers, Robert and Piet, both priests, assisted him as deacon and sub-deacon. Their mother, Father Gerard's wife, was killed during an aerial bombardment in World War II.

* * * * *

POPE CALLS ON JESUITS TO PRACTICE 'AUSTERITY'. Pope Pius XII enjoined the 33,000 Jesuits throughout the world to put into practice their vows of poverty and to lay aside 'superfluous things' as smoking, expensive holidays and similar practices and not only 'practice but show by 'example' a 'love of penitence'.

* * * * *

JAPAN GAINS 76,963 CHRISTIANS IN YEAR. The Japanese-language Christian Year Book for 1957, just published in Tokyo, shows the gain as having taken place during 1956.

The Christian population now shows totals of: 322,135 Protestants, 227,063 Roman Catholics, 34,391 Eastern Orthodox - a grand total of 583,589. 74 Protestant denominations are included in their category. There are shown to be 4,312 Protestant Churches, 671 Roman Catholic, 140 Eastern Orthodox Churches in Japan.

In another report, this submitted in person by Rev. Tsunetaro Miyakoda, general secretary of the Japan Bible Society (in speaking at the 4th World Council of the United Bible Societies in Rio de Janeiro) he stated that the distribution of Bibles in Japan was seriously affecting the thinking and outlook of the people there. 'It is well known', he said, 'that Prince Mikawa, the younger brother of the Emperor, has been studying the Bible very earnestly and has even been lecturing on it at Tokyo Women's College'. He also told of the introduction of the new translation of the Bible, the 'Kogotai Bible', into Japanese - this took place in 1955 and already over 2,000,000 copies are being distributed annually.

* * * * *

CHURCH UNION AND INTEGRATION IN INDIA. After 28 years of negotiations, the North India Church Union Plan was finalized and unanimously approved by participating denominations.

The plan provides for the organic union of the Church of India, Pakistan, Burma, Ceylon (Anglican); the United Church of Northern India (Presbyterian); the Methodist Church; certain Baptist missionary societies in India and Pakistan; the Church of the Brethren; and the Disciples of Christ.



The new 'Church of North India' will have, as an integral part of the union, the mutual acceptance of 'the historic episcopate' (Apostolic Succession); it will be divided into 31 dioceses, with a distinct and separate hierarchy from that part of the church which will lie in Pakistan; the body to be known as the 'Church of Pakistan'. The actual merger is expected to occur in 1960.

In keeping with this plan, the United Church of Canada announced it will transfer its 200 churches, schools, colleges, hospitals and residences, valued at \$2,000,000, to the United Church of Northern India, this year. The United Church of Canada also promised it would continue to provide missionary aid and support to the Church of India in the spirit of Christ service.

* * * * *

ANS PRACTICE 'THOUGHT-CONTROL'. In parallel thought with the story above on the aircraft murders in Africa and the editorial comments on cannibalism among American Indians, a scientific observation by Edward P. Dozier of Northwestern University can well be introduced here. While the thought was delivered months ago in an address at the American Anthropological Association meeting, Mr. Dozier is of American Indian ancestry and grew up in New Mexico, and his study is of interest to all in the religious field.

When a man does wrong, or thinks wrong thoughts, the Pueblo Indians of the Rio Grande believe the whole tribe to be menaced thereby. The Pueblos, according to Mr. Dozier, hold that all things, natural and supernatural, are in a state of balance. Man alone can upset the balance. To make it right, the tribe must work as a whole. Unless this is done, illness-prolonged drought - or other misfortune may ensue. In fact, one man may upset the cosmic balance by feeling toward others or by disliking or perceiving ugliness in some aspect of the universe.

Whereas the European-American code holds a man responsible for his transgressions, the Rio Grande Pueblo moral code is 'group centered'. The individual who commits a transgression of the moral code jeopardizes the well-being of his whole village, so that his is a heavy responsibility and his feeling of guilt enormous.

Even an individual's misbehavior will cause misfortune to the whole group, as well as himself. Crop failures-droughts-and disasters cause everyone to be suspect until finally the guilty one is discovered. Until that time, the entire village is ridden with fear and worry and everyone is watched to uncover the 'witch'. This naturally is the cause of constant accusations of witchcraft being practiced; any villager doing unaccountable acts, or queer behavior is blamed on his part, finds himself in a difficult situation, perhaps even being openly accused of being the malefactor.

The Pueblo thus goes thru a process of self-examination and self-justification. If he finds the cause for error in himself, he then feels free in his conscience to blame someone else for the problems of the village.

* * * * *

CHINESE CHURCHES NOT 'LOST', SAYS MISSIONARY. Dr. David M. Stowe, educational secretary of the Board of Commissioners for Foreign Missions, said China did not go Communist because of the 'failure' of Christian missions there, and that the church is not threatened with extinction in China, because of any Communist effort. He placed the present figure of Chinese Protestants at about 750,000 and emphasized that the number had not diminished since Communism came to power in China.

In parallel to the statement of Dr. Stowe, a report was also made recently by Canon Herbert M. Arrowsmith, general secretary of the Commonwealth Council of the British and Foreign Bible Society in Australia, that although Christian missionaries had been forced out of China, and Christian schools and hospitals taken over by the government, he had not seen 'a Church which has such substantial freedom'. (The Canon Arrowsmith had visited China last November with a group of other Anglican clergy). He said that the Chinese Constitution guarantees religious freedom, and that many of the 350 students in four Nanking theological colleges are there on government scholarships.



FUND ESTABLISHED TO TRAIN CHAPLAINS FOR MENTAL HOSPITALS. The National Academy of Religion and Mental Health announced a grant of \$10,000 from the Smith, Kline and French Foundation of Philadelphia to provide fellowships for clergymen and theological students who wish to become chaplains in mental hospitals.

Only a 'small fraction' of this country's ministers have any training in dealing with the emotionally ill, the Academy said. The Foundation said it felt a 'considerable contribution' can be made by trained clergy, who would function in mental hospitals alongside psychiatrists and other professional people.

Some months prior to this grant being made, Professor Granger Westberg, professor of religion and health at the University of Chicago, said he 'almost wished' every clergyman could have a nervous breakdown or a 'crisis experience' because of the opportunity it would give to 'wrestle with the basic facts of life'. He felt it might aid ministers to better enter into the problems of their parishioners.

* * * * *

REPORT SHOWS RELIGIOUS INFLUENCE INCREASING IN SOVIET UNION. A report on contemporary religious sentiment in the Soviet, completed by Prof. Ivan D. London of Brooklyn College's Department of Psychology, concludes that 'the influence of religion is on the increase' among the younger generation of Russians.

'Far from being a mere survival of the past', the report states, 'religion appears to be shaping up as a new factor operative in Soviet society'. Prof. London prepared his report following extensive interviews by investigators with 425 Soviet emigres in West Germany, the U.S., Chile and a scattering of other countries over a three year period. The interviews were largely conducted by correspondence. It also included a study of the Soviet press and the Russian language periodicals published abroad. It was sponsored by the Inwood Project on Intercultural Communication, with the support of the Inwood Institute and the Dearborn Foundation.

The research confined itself to the position of the Russian Orthodox Church, which is the religion of the majority. All of those interviewed were under 45 years of age and some had left the Soviet as recently as last year.

Dr. London summed up part of his findings: 'There has emerged a recognition of the existence of a Supreme Power (among Russians-Ed.) and of the growing inadequacies of the Marxist materialist interpretation as applied to both man and the universe. The problem of good and evil and the relationship between them seems to be at the heart of current religious interest'.

Folk Lore



A burnt child dreads the fire (U.S.)
He dreads a moth, who has
been stung by a wasp (Albanian)
A scalded cock runs from rain (Bulgarian)
One year bitten by a snake, three years
afraid of grass ropes (Chinese)



Once bit - twice shy (English)
He who falls into the sea, walks cautiously by the
brook (Finnish)
A blind loses his staff but once (Hindustani)
He who is burned, blows on his soup (Swedish)

MAN CATHOLICS DISCUSS UNION WITH EASTERN ORTHODOXY. Some 125 Latin Eastern Rite Roman Catholic delegates from the U.S., Canada and Europe, including two cardinals, four archbishops, ten bishops and eight abbots, attended the Second Unionistic Congress at St. Procopius Abbey, Lisle, Illinois early last month.

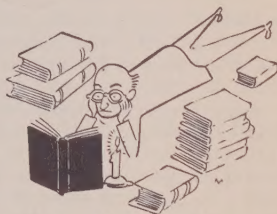
The congress, which aims to encourage re-union with Eastern Orthodoxy, lasted four days; discussions and ceremonies of both Latin and Byzantine usage were held. St. Procopius is a spiritual center, in that it trains Roman priests in both Latin and Byzantine Rites.

Rome separated from the Orthodox Patriarchates in 1054 - see May and June issues of AREO for the complete history of the Roman Schism. - ED.

NEW and USED RELIGIOUS BOOKS & SETS

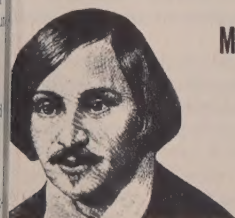
LIKE TO READ?

SEARCHING FOR A PARTICULAR TITLE?



Write us your list of 'wants' and we will endeavor to locate them for you. No charge for our 'searching'. We locate titles desired, where possible, and quote you a price. You decide then if you wish it.

'BOOKFINDER' 215 West 69th Street N.Y. 23



MEDITATIONS

ON THE

DIVINE LITURGY

by

NIKOLAI GOGOL

Nikolai Vasilievich Gogol was born March 31, 1809 of a family of Ukrainian Cossack origin. He received education and for a while even taught at the University of St. Petersburg in a chair of history.

His greatest forte was a brilliant satirical treatment of life, especially of Russian life, as he saw it. His 'Dead Souls' and 'Revizor' are examples of this attainment. Some literary circles compare him with the great Dickens in this ability. Unfortunately, as is often the case, his life was beset with criticism, both from within himself as well as without. This forced him into an apparent introspection which produced, in turn, an attitude of self-condemnation. Falling into the hands of a religious fanatic, Father Matthew Konstantinovskiy, he rapidly fell deeper and deeper into melancholy and his life came to an early end, at the age of 43.

Being, by nature, a deeply religious man he did produce a work, little known to the American public, but one which reveals much of his thought and feeling - namely: 'Meditations on the Divine Liturgy'. Every thinking American, interested in literature of a deep religious motif, should have this work in their library. (Send \$1.00 to AREO, 215 W. 69th St. N.Y. 23, N.Y. and copy will be sent you by return mail).

DOMESTIC



3200 CHURCH FIRES REPORTED IN U.S. DURING 1956. The National Fire Protection Association, in their annual report just released from their Boston headquarters, stated the total damage was \$20,800,000.

Horatio Bond, the association's chief engineer, said these figures compare with 3500 church fires in 1955 (\$14,000,000 damages) and 4300 church fires (\$17,300,000 damages) in 1954. He explained that : - 1956, while having less numbers of church fires, damages ran higher because the fires were more disastrous. He said that a principal cause of the fires was the wooden construction inside most churches, which makes them 'fire-traps'. The worst of the traps being the hidden space between decorative interior walls and outside construction wall thru which the fire 'rushes as efficiently as if it were going up a chimney'. He urged future church design to avoid these problems. He added that defective wiring and heating systems were also causes of fires. In conclusion, the statement mentioned the fact arsonists are definitely a factor in church fires - unlocked churches being the contributing factor.

* * * * *

INDIANAPOLIS COUNCIL OF EASTERN ORTHODOXY BROADENS SCOPE. Eighteen months ago, the Council was created by five Orthodox Churches in Indianapolis to advance the teachings and scope of Eastern Orthodoxy. Joint Services and social affairs proved to be a success, as they brought together, for the first time, some 1,000 Orthodox peoples of the area - made up of all the various national groups. 'Fellowship' became the order of the day.

Sharing of various national foods, folk and religious music, dancing and singing of the Old Country traditional cultures also proved to be an enjoyment for all. Lastly, the Council has now come forth with its first issue of 'The Voice of Orthodoxy', a newsletter destined to carry the message of the United Council into the homes of the some 1,000 members.

* * * * *

NEW EASTERN ORTHODOX QUARTERLY PUBLISHED. Known as the 'A.C.R.Y. Guardian' the first issue of this Quarterly was released by the publishers: The Eastern Seaboard District of the American Carpatho-Russian Youth, Inc. of 288 E. 10th St. N.Y., N.Y.

Under the editorial supervision of John Sabol and John Hlinka, the publication shows fine promise of becoming a progressive expression of the Youth in taking the leadership in the eventual and complete Americanization program of the entire Orthodox Church, which is so badly needed in a progressing country, such as these United States.

* * * * *

EPISCOPAL CLERGY STUDY RELATIONS WITH ORTHODOX. Relations between these two communions, were studied at the Fall clergy conference of the Episcopal Diocese of Los Angeles, in a meeting held at Santa Barbara, California.

The Very Rev. Alexander Schmemmann, dean of St. Vladimir's Orthodox Theological Seminary in New York City was guest lecturer.

Upon the invitation of Episcopal Bishop Francis Eric Bloy of Los Angeles, clergy of Orthodox churches in southern California attended and participated in the discussions.

THE PROBLEMS AND NEEDS OF THE CLERGY, were two phases discussed in two wide-separated conferences held recently in these United States. In Oberlin, Ohio, Rev. Daniel Williams of Union Theological Seminary(N.Y.,N.Y.) said that ministers and seminary students face too many distractions, caused by the problems of raising a family - belonging to too many civic and social organizations. Within seminary life itself, he said, the student is faced with 'too many courses, too many subjects, too many papers, too many selections to read from too many books, too many hours on the field and too many hours going there and returning'.

Rev. Williams emphasized that the seminaries should 'concentrate the years of theological study on the issues and problems which matter most, so as to lay a foundation for the minister's growth throughout his entire life of service'.

In California, a survey was reported on, that had been made by a Committee of the Southern California-California Arizona Methodist Conference, regarding living conditions of clergymen. The survey showed that the clergy wanted a rectory within walking distance of the Church, but not next door to it; that each rectory should have multiple bedrooms and baths with an office in the house. In addition, the rectory should have proper facilities for entertaining visiting members of the Community, with a modern kitchen to provide them with efficient care and attention. Lastly, the Church should pay all costs of taxes, upkeep, furnishings and repairs, including telephone and utilities.

* * * * *

STUDY TO BE MADE ON CLERGY SALARIES. An intensive study of clergy salaries is being initiated by the National Council of Churches, with the aid of a \$33,500 grant from the Rockefeller Brothers' Fund. It will be directed by Dr. S.W. Blizzard, professor of Christianity and Society of Princeton Theological Seminary. He will take a year's leave of absence to accomplish this task.

The study, believed to be the first far-reaching, interdenominational analysis of clergymen's salaries, will be carried out in cooperation with church and lay leaders of the council's member bodies.

Previous partial studies have revealed: in 1949, median clergy income was \$2,412; in 1954, \$3,544 for urban clergy and \$3,321 for rural clergy; a Presbyterian U.S.A. survey showed that in 1956 the average cash salary was \$4,700 for clergy, of its denomination; the 1957 Yearbook of American Churches revealed the average salary of three major denominations to be about \$4,000 a year. (In comparison, architects-dentists-lawyers earn more than double this average; physicians and surgeons more than three times this average)

* * * * *

MASS COMMUNICATION CALLED 'NON-DEMOCRATIC' by Rev. Everett C. Parker, director of the Congregational Christian Churches' Office of Communication.

When millions are gathered to hear one voice over radio or TV, a good many individual voices are silenced as a consequence', said Mr. Parker. Mass communications do not let people 'test and argue and reach a judgement through democratic person-to-person involvement', he continued, 'in program after program we are skirting the danger of manipulating people - for their own best interest, of course'. Mr. Parker urged the use of more local broadcasting by local ministers and churches; because only they can give the true personal experience in that area, and not to rely on being 'sold' a bill-of-goods by advertising agency methods.

* * * * *



ARCHAEOLOGICAL DEVELOPMENTS. -

School of Biblical Studies receives sanction from the Israel government to start a graduate work in the city of Jerusalem. Dr. D.D. Young, Old Testament scholar and dean of Trinity Theological Seminary in Chicago, will be the school's director, when it opens in the fall of 1958.

Students, who attend the school, will be allowed to do 'unlimited digging'. This school will be the only place in the lands devoted to evangelical Biblical study of the Bible where students may secure seminary credits as well as special work in Bible geography and archaeology.

A building on Prophet's Street in Jerusalem has been leased for the site of the school. (Israeli section)

Thirty-six Seventh-day Adventist ministers-teachers-doctors and housewives returned from an 8 week Biblical tour of the Holy Land area. The tour was made as an advanced studies course of the Adventist Theological Seminary in Washington D.C.; Director of the tour was Dr. Sigfried H. Horn, professor at the Seminary.

Personal examination of original places of the Bible: Mt. Sinai, Babylon, King Hiram's tomb etc. - and study of the Dead Sea Scrolls were high-lights of the tour.

- This is an example of what all Church organizations might well engage in, on behalf of familiarizing their clergy, seminarians, teachers and communicants in. - ED.

Archaeologists announce the finding of the Biblical 'Pool of Gibeon'. A Biblical well about 2500 years old, known as the Pool of Gibeon, flows once again following its excavation by an American archaeological expedition in the Holy Land.

Discovery of the well was announced by the Museum of the Univ. of Pennsylvania, co-sponsor of the expedition. The old well was found eight miles north of Jerusalem. Its restoration has also uncovered one of ancient Palestine's most remarkable engineering achievements. The pool rests at the bottom of a 33 foot cylindrical pit, part of which is lined with 79 steps leading to the well opening. At a depth of 82 feet in the well, the expedition found that water was flowing again. It took 80 men, working two shifts daily, a period of 6 weeks to clear the debris from the well and stairway.

54 wine jar handles, with archaic Hebrew inscriptions thereon, were found at the pool.

- Gibeon is mentioned in the Scriptures 43 times; it was also the scene of the battle between the forces of Abner, captain to Saul, and Joab, a captain of David's army. Gibeon was destroyed by King Nebuchadnezzar in 587 B.C. - ED.

* * * * *

POPE DIRECTS WIDOWS TO REMAIN UNMARRIED. 'Though the Church does not condemn a second marriage, she expresses her predilection for the souls who wish to remain faithful to their spouses.....', the Pope said. He was speaking in an address 'The Greatness of Widowhood', which he gave at a meeting of the Int'l. Union of Family Organizations.

The Pope added: 'conjugal love that constituted the soul of the marriage and gave it vigor and beauty continues to exist with all its splendor and its vows of eternity'.

- Christ was asked; (S. Matt. 22:28) 'whose wife (shall a multi-married widow-Ed.) shall she be?' He answered: 'ye do err, not knowing Scripture or the power of God. ..in resurrection, they neither marry, nor are given in marriage, but are as angels of God in heaven (Apparently this teaching was neglected by the Pope in expressing his opinion. -ED.)



IN THE COURTS



CATHOLIC PRIEST ON TRIAL FOR AIDING 'BEAUTIFUL BLONDE COMMUNIST'. Father Jean-Claude Barthez, 29, was arrested by French authorities in Algeria, when they learned that he had not only been supplying Algerian rebels with refuge, food and medicine, but had also hidden pretty Raymonde Peschard deep in a monastery to help her escape the French police.

Miss Peschard is charged with being a 'communist'; she was informed on by Miss Denise Gilbert, a social worker who was found to be associated with the rebels. Father Barthez came to Algeria from France in 1954, six months after his ordination. He may suffer severe penalties for his acts.

* * * * *

EGYPTIAN PRIEST CONVICTED IN ISRAELI COURT OF ESPIONAGE. Archimandrite Michim El Anthony, former head of the Coptic Christian Community in Israel, was sentenced to 12 years imprisonment by a district court in Jerusalem for espionage on behalf of an enemy of this country'.

A 12 page judgement was handed down; it was based on documents found on the defendant's person, when he was arrested last January as he entered Israeli territory from the Arab district of Jerusalem. The priest's defense had been that the documents were part of some material he was using in a book he was writing.

* * * * *

SUIT CONDEMNS LEGAL PROFESSION AS 'INEPT' AND 'FAILING'. Rev. Robert F. Finan, S.J., charged that the legal profession has become a 'force of reaction and ineptitude'.

He said lawyer's organizations all too frequently retreat into silence when faced with grave legal problems like juvenile delinquency, divorce and widespread obscene literature. The law struggles with the problems of juvenile delinquency, mounting divorce rates, and court calendars everywhere are congested with automobile accidents, but the law is inept and clumsy because of the lack of adequate socio-legal research into problems new to the day.' He urged that law centers, with adequate research facilities be established, perhaps in law schools. He spoke before the Vermont Bar Association; he is dean of the Boston College Law School.

Perhaps if the Church would openly condemn known criminals and refuse them comfort and solace, the legal profession might take courage to act. - ED.

* * * * *

CHURCHGOERS ARE NOT 'INVITEES', IS RULING BY FLORIDA SUPREME COURT. Churchgoers attending services are not 'invitees' in the legal sense of the word, because they are benefitting their own souls, not God, and therefore are not entitled to damages for injuries suffered on church premises, the Supreme Court of Florida ruled.

The ruling upheld the Dade(Miami) County Circuit Judge G.E. Holt in dismissing a suit for \$100,000 damages against Archbishop J.P. Hurley, Bishop of St. Augustine(Roman Catholic).

The suit was filed by Mae and John J. McNulty who asked for damages for injuries allegedly suffered by Mrs. McNulty in a fall down the steps of the Miami Church on Nov. 27, 1955. She had charged she was pushed by the crowd and that the bishop had shown negligence in failing to provide safe-guards against such actions.

Mrs. McNulty had contended she was in church by 'invitation' and, as an invitee, was entitle to damages suffered on the premises. Justice S.C. O'Connell, who wrote the high court opinion disagreed - 'an invitation to enter and worship,...expressed or implied, does not constitute one, who accepts the invitation, as invitee in the legal sense.....for such a relationship to arise, the person entering.....must have done so for purposes which would have benefitted the owner or occupant....or been of mutual benefit to invitee and invitor. We view this benefit must be of material or commercial rather than of a spiritual,religious or social nature..

The court continued: 'One who is present at a religious edifice for the purpose of attending a religious service does so for his own convenience, pleasure or benefit'.

* * * * *

NON-DEISTIC GROUPS ENTITLED TO TAX EXEMPTION. The California Court of Appeals ruled that a fellowship which holds no deistic beliefs must be granted tax exemption (property tax) under the State constitutional provision applicable to exemption of churches.

A 2-1 decision upheld the lower court which had ordered the city of Oakland and county of Alameda to return to the Fellowship of Humanity taxes paid under protest for the year 1952- The amount was \$321.

District Court of Appeals Justice Raymond Peters said that to draw a line 'between theistic and non-theistic beliefs would seem to somewhat arbitrary'. In dissent, Justice A.F. Bray, the minority, said: 'the practice of ethical and philosophical principles, no matter how fervently and sincerely carried on', could not be considered the practice of religion.

'Gee, kids, doing good is not a part of religion -
all we gotta do is go to church - Mr. Bray
said so.....'

* * * * *



U.S. CIRCUIT COURT UPHOLDS DRAFT EXEMPTION OF JEHOVAH WITNESS. The Fifth U.S. Circuit Court of Appeals at New Orleans decided that a Jehovah's Witness is entitled to deferment from the draft as a minister even if he has no theological education or even a regular church assignment. A spokesman for the Justice Dep't. said it may be appealed to the U.S. Supreme Court.

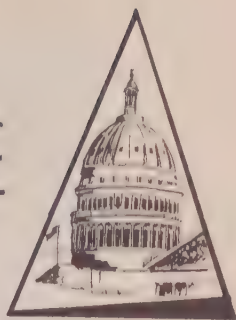
The Court's decision reversed the conviction of H.G. Pate, young Mississippi farmer, and said that the draft board was in error in holding that 'standards applicable to ministers of orthodox churches' must be applied to all sects!.....nowhere in the Selective Service Act is there a requirement 'that a minister must earn his livelihood from the ministry or a particular congregation, or that he have a pulpit before he can claim classification as a minister'.

In five different cases appealed recently before the U.S. Supreme Court, it has declined to reverse the convictions of sect members who had claimed exemption. The justices were, however, urging lower courts by so doing. In this instance, the Fifth Circuit Court has returned a complete opposite decision. It will undoubtedly have to act, if appealed by the Justice Dep't., unless Justice Dep't. discreetly avoids the issue for fear it will lead to a show-down on religious exemption grounds.

Jehovah's Witnesses contend that all its members are ministers. They have sought to prove that if a member contributes 40 hours a week to evangelism work that they should be classified as ministers.



CHURCH AND STATE



CONGRESS PROVIDES EXTENSION OF TIME FOR CLERGY TO TAKE SOCIAL SECURITY. A bill, sponsored by Rep. Burr Harrison (D.-Va.), a clergyman-missionary or member of religious order has until April 15, 1959 to elect to take social security benefits as an 'employed person'.

The bill passed both House and Senate unanimously and had the backing of the National Council of Churches. The President signed it into law promptly thereafter. The bill was based upon a 1954 amendment to the Social Security Act, which permitted ministers, for the first time, to elect coverage on a 'self-employment' basis.

Some six pages of complicated amendments were devised, in the bill, to endeavor to take care of every possible technicality that might arise among clergy who had become hopelessly bogged-down in the technicalities of the Social Security Act.

Any clergy, who has not already listed himself as 'self-employed', may now do so, but will have to pay 'self-employment' tax back to Jan. 1, 1956. In other words, up to \$126.00 in 'self-employment' tax for the year 1956 (3% of the first \$4200 of income) would have to be paid. In addition, the tax for 1957, which has been raised to 3 & 3/8ths % of the first \$4200 will also have to be paid.

Newly-ordained clergy are not included in this bill, as they already have the privilege of electing such coverage within a two year period following their ordination.

The Social Security Administration has also called attention of clergy to the fact that they are now eligible for benefits, in case of total physical disability, at any age over 50. If such disability happens prior to this age, he may apply for a 'freeze' to protect his social security benefits. This 'freeze' was designed to protect his future benefits from being depreciated thru failure to pay tax during the years of disability leading up to the age of 50.

The Internal Revenue Service also stepped into the picture with the statement that many clergy may be able to claim refunds for taxes paid on housing allowances in the years 1954-56, as result of new regulations issued within their department. The procedure to be followed necessitates that the employing religious body, church, etc. enact a resolution stating that part of the income given the individual clergyman is in lieu of a parsonage or other housing. With this resolution, the clergyman then make application for a refund, if he has previously paid tax on just such a cash allowance.

In the case of newly ordained clergy, or ones who have not utilized the benefits of the law, the body which employs them must enact a resolution specifying for the future that certain sums (to be named in detail) are for housing allowances, etc. This resolution then allows the clergyman to deduct them from taxes for years ahead. In addition, any monies spent by a clergy for purchase of a house, or for maintenance or utilities may also be deducted from taxes, providing the employing body has provided for it in an adopted resolution.

* * * * *

LIQUOR EXPENDITURES BY AMERICANS IS THREE TIMES THAT OF CHARITY. Three times as much money was spent last year for liquor, as was contributed to churches or welfare

Organizations. This was reported by the Methodist Board of Temperance.

Dep't. of Commerce figures were cited as showing \$10,500,000,000 being spent for liquor. Religious and welfare gifts came to \$3,746,000,000 for the same period of 1056. \$5,681,000,000 was shown to have been spent on tobacco.

* * * * *

U.S. TREASURY RELEASES 'IN GOD WE TRUST' DOLLAR BILLS. Some 25,000,000 of the new \$1 bills, bearing the newly adopted official motto of the United States, were placed in circulation this month. They are the first American paper currency to ever bear the motto, which first appeared on a U.S. coin in 1864.

Bills of higher denomination, containing the motto, will be printed as additional presses of a new type are installed. It will be several years before the new currency is in full circulation.

The new bills are printed by the intaglio method (applying dry ink into the recesses of the printing plate) rather than the wet ink method of applying with rollers onto a raised surface. The new process is four times faster than the old and involves less wastage.

The motto can be found on the new \$1 bill just above the large word 'One', which is on the reverse side of the bill. It is in green ink.

- The same motto is in the design of the regular 3¢ and 8¢ stamps. Congress has tabled a move to have it placed on all postage stamps. - ED.

* * * * *

QUAKERS 'GUARD' HOME OF LEVITTOWN RESIDENT. A group of Quakers posted a 'guard' around the home of Lewis Wechsler to aid in calming people from harassing the Jewish resident, who has evidenced open friendliness to the only negro family in the Levittown (Penna.) community.

The letters KKK were painted in red on a side of Mr. Wechsler's home and a poster showing a black monster smirking at a kneeling white woman was planted on his lawn. Since last August, when Mr. Myers (the negro) moved into Levittown, the community has been the scene of utter lawlessness. As Mr. Wechsler said: 'Law and order have broken down, bugles blown in the middle of the night - and the police don't see anything or hear anything. No one gets arrested.....the State police sit outside. They even had to be told that my house had the letters and poster put on it.'

*

Two thousand miles away, in Little Rock, a group of 15 ministers signed a statement condemning Governor Faubus for endeavoring 'to keep Little Rock Central High School segregated'. Three of the fifteen were contacted and asked if they would openly stand up and invite Negro families to join their churches. Their answers:

Dr. W.O. Vaught, pastor of Immanuel Baptist Church: 'We did not say we were in favor of integration as such, but only in favor of obeying the law and following the Public School Board plan of integration'.

Dr. Marion A. Boggs, pastor of 2nd Presbyterian Church: 'Negroes have worshipped with us on occasions, just as have any other citizens. They have the privilege of coming when they wish.....there is no law governing integration of the churches. A great many people do not see the difference'.

Dr. Aubrey G. Walton, pastor of First Methodist Church: 'We have had Negroes as guests of our congregation'. He refused to comment on the challenge of 'integrating the churches'.

- President Eisenhower might well convene a Special Session of Congress to allow the legislators to solve the problem of using of force on Americans. It is interesting to note that in the State of Pennsylvania, altho law has broken down, no troops are being used to defend the rights of the citizenry. - ED.

Described often as a 'legendary island' in the Atlantic Ocean, Atlantis has been described also by Plato in both 'Timaeus', as well as 'Critias'. Medieval writers fashioned tales about it; folk-lore caused it to be included on maps of those same eras. Montaigne, Buffon and Voltaire admitted its existence. An examination into possible truths (geographical-historical-ethnological) is the purpose of this study. From it, each may draw his own conclusion.

World catastrophes, earthquakes, volcanoes, floods, sinking of portions of the earth's surface, tidal waves, and all the other known phenomena of Nature's activities are apparent to us all. The infinite age of the earth (billions of years) is a known fact of science, even though many fundamentalists still cling to the literal interpretation of the Scripture, which make the earth's age only a few thousand years in duration.

Science has proven, thru geology, that even the surface of our own United States was inundated, as an ocean's floor, several times in geologic history. This proven fact of the rising and falling of the surface of land areas is, of course, the theory on which the existence of the 'lost continent of Atlantis' exists, in turn. Let us now see some of the facts known to man.

Scientists from 52 countries, who are attending the 11th assembly of the International Union of Geodesy and Geophysics in Toronto, Canada, at the very instant at which this study is being written, have declared that the thin, rigid crust of the earth may once have 'slithered about a bit'.

Evidence, detailed at the assembly, indicates that the outline of the Atlantic Ocean may have changed and the American and European continents may have pulled about 1,000 miles farther apart. India, now north of the equator, may have been to its south.

Sir Edward Bullard, assistant director of research in geophysics, Cambridge University, and former director of England's national physical laboratory, explained two points:

- i. The rigid crust of the earth may have slipped on the more plastic underlying regions of the earth, much like the cover of a golf ball on its rubber core.
- ii. Proof of the 'slipping' was found recently in the discovery that when lava flows, hot from the earth, small minute grains, of a mineral content, in it, point, like the needle of a compass, to the magnetic poles. When the lava cools into rock, these little magnets become 'frozen' into their original alignment. Examination of these 'grains' of rock can tell what the original position of any given surface area was, at the time of its formation, and, hence, the land shape over large areas.

Turning the pages of time backwards, in the literary field, one comes across a work written and first published in 1896. Titled 'The Story of Atlantis', the work was written by W. Scott-Elliott. It is this work, which is here abstracted and presented in a condensed form for the readers of this publication.

THE STORY

of Atlantis



'From the time of the Greeks and the Romans on, volumes have been written about the peoples who have filled the stages of history. The political institutions, religious beliefs, social and domestic manners and customs have all been analyzed and catalogued. Countless works in many tongues being recorded for the benefit of the march of progress.

The hundreds of thousands of years, which elapsed from the time the earliest Aryans left their homes on the shores of the central Asian Sea, up to the times of the Greeks and the Romans, bore witness to the rise and fall of innumerable

civilizations. Of early man, who inhabited India and colonized Egypt, we know practically nothing. The same may be said of the Chaldean, Babylonian and Assyrian nations. The Persians left more traces, but, it is only with the Greek and Roman peoples that we come upon historical times.

A record of the Atlantean Race embraces the history of many nations and civilizations. Catastrophes, which have been experienced in our present time, also took place in Atlantean periods. In fact, the destruction of Atlantis was accomplished by a series of catastrophes, varying in character from great cataclysms, in which whole land areas with their peoples vanished, to comparatively unimportant landslips, such as occur on our coasts even today. In the case of Atlantis, once the destruction was inaugurated by the first great cataclysm, there was no interruption of the minor landslips, which continued to slowly eat away the vast continent. Four of the great catastrophes stand out above the rest in magnitude. The first took place in the Miocene age, about 800,000 years ago; the second, of minor importance, about 200,000 years ago; the third, a great disaster, about 80,000 years ago - this third one destroyed all that remained of the Atlantean continent, with the exception of the island to which Plato gave the name of 'Poseidonis'; this island was, in turn, submerged in the fourth great catastrophe of 9,564 B.C.

In developing this thesis, five sources of corroborative evidence have been developed; these are:

- i. The testimony of deep-sea soundings.
- ii. The distribution of fauna and flora.
- iii. The similarity of language and of ethnological type.
- iv. The similarity of religious belief, ritual and architecture.
- v. The testimony of ancient writers, of early race traditions, and of archaic flood-legends.

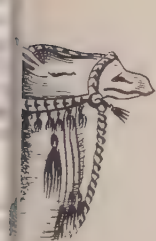
As to the first of these, the expeditions of the British and American gunboats, 'Challenger' and 'Dolphin', mapped out the bed of the whole Atlantic Ocean. The result shows that an immense bank or ridge of great elevation is shown to exist in mid-Atlantic. This ridge stretches in a south-westerly direction, from about fifty degrees north towards the coast of South America, then in a south-easterly direction towards the coast of Africa, changing its direction once more at about the Ascension Island and running almost due south to Tristan d'Acunha. This ridge rises almost sheer from the ocean depths around it, while the Azores, St. Paul, Ascension, and Tristan d'Acunha are the peaks of this land, which still remain above water. A line of 3,500 fathoms (about 21,000 feet) is required to sound the deepest parts of the Atlantic, but

higher parts of the ridge are only a hundred to a few hundred fathoms beneath the sea.

Soundings also revealed the ridge to be covered with volcanic debris, of which traces could be found right across the ocean to the American shores. The entire ocean bed, particularly around the Azores, has been the scene of volcanic disturbance on a gigantic scale, and all within a measurable geologic time.

Starkie Gardner expressed the opinion that in Eocene times the British Islands formed a part of a larger island or continent stretching into the Atlantic, and 'that a great tract of land formerly existed where the sea now is, and that Cornwall, the Scilly and Channel Islands, Ireland and Brittany are the remains of its highest summits'.

A second of the sources, listed above, is a puzzling study to both biologists and botanists, the existence of similar or identical species of fauna and flora on continents separated by great ocean spans. Naturally, if a link between these continents once existed, the puzzle could be solved, for it would allow the natural migration of such animals and plants. One of the generally accepted hypotheses of naturalists is that every species of animal and plant originated in but one part of the globe, from which centre it gradually overran the other portions.



Take, for example, the fossil remains of the camel. They are found in India, Africa, South America and Kansas. If it is true that a species originates in one area, how could such a wide-spread fossil remain be accounted for, saving there have been some connecting land masses in the remote past? Another example among fauna is that of the horse. Fossils have been found of a type of horse in Nebraska; in fact the only known fossils of the type, which reveal themselves as precursors of the true horse. To explain the presence of the horse in Europe, one would have to admit the presence of a land connection between the two continents. It is almost certain, from facts, that the horse existed in a wild state in Europe and Asia, before his domestication by Man. This can be traced back to the Stone Age. Cattle and sheep, as we also know,

have an equally remote ancestry. Darwin finds domesticated cattle in Europe in the earliest part of the Stone Age, having long before developed out of wild forms similar to the buffalo of Africa. Remains of cave-lions of Europe are also found in North America.

Turning from the animal to the vegetable kingdom, it appears that the greater part of the flora of the Miocene Age in Europe - found chiefly in the fossiliferous strata of Switzerland - exist at the present day in America, some of them in the West. But, the noteworthy fact about America is that while the greater portion are to be found in the Eastern States, very many are wanting on the Pacific Coast. This seems to show that it was from the Atlantic side that they entered the continent. Professor Asa Gray says that out of 66 genera and 155 species found in the forest east of the Rocky Mountains, only 31 genera and 78 species are found west of these heights. ***



The greatest problem is in the plantain or banana. Professor Kuntze, an eminent German botanist, asks: 'In what way was this plant (a native of tropical Asia and Africa), which cannot stand the rigour of the temperate zone, carried to America?' As he points out, the plant is seedless, cannot be propagated by cuttings, neither has it a tuber which could be easily transported. Its growth is tree-like. To transport it special care would be required, nor could it stand a long transport. The only way the Professor can account for its appearance in America is to suppose it must have been transported by some civilized being, at a time when the polar regions had a tropical climate.

* * * * *

EDITOR: The reader must remember that the author wrote this treatise some 60 years ago, and that since then many discoveries, findings and theories have supplanted his findings in some degree. One must also remember the author is trying to prove 'his' point-of-view and hence the danger of 'slanted' opinion or 'bias' may be present.



Wheat, modern Man's most important cereal has a most mysterious past. Evidence can be shown that it ever existed in a wild state. Five varieties of wheat have been found to have been cultivated in Europe during the Stone Age; one variety found in the 'Lake Dwellings' being known as Egyptian wheat. The scientist Darwin expresses the belief that the cereals descended from various extinct species and adds: 'Man must have cultivated cereals from an enormously remote period'. The lost continent (the author feels—Ed.) was the central point from which colonists carried the cereal to the east and west; the continent being the civilized peoples of that day.

The third of the categories of the source material is that of Man, himself. Looking first to Basque, we find a language that stands alone among all European tongues, having affinity with none. According to Farrar: 'there never has been any doubt that this isolated language, preserving its identity in a western corner of Europe, between two mighty kingdoms, resembles in structure the aboriginal languages of the vast opposite continent (America) and those alone'. (Families of Speech, p.132).



The Phoenicians apparently were the first nation in the Eastern Hemisphere to use a phonetic alphabet, the characters being regarded as mere signs for sounds. It is a curious fact that on an equally early date we find a phonetic alphabet in Central America amongst the Mayas of Yucatan, whose tradition ascribe the origin of their civilization to a land across the sea to the east. Le Plongeon, the great authority on this subject, writes: 'One-third of this tongue (the Maya) is pure Greek. Who brought the dialect of Homer to America? Or, who took to Greece that of the Mayas? Greek is the off-spring of the Sanscrit. Is Maya? Or, are they coeval?' Still more surprising is it to find thirteen letters out of the Maya alphabet bearing a most distinct relation to the Egyptian hieroglyphic signs for the same letters. It is probable that the earliest form of alphabet was hieroglyphic, 'the writing of the Gods', as the Egyptian called it, and that it developed later in Atlantis into the phonetic. It would be natural to assume that the Egyptians were an early colony from Atlantis and that they carried away with them the primitive type of writing which has thus left its traces on both hemispheres, while the Phoenicians, who were a sea-going people, obtained and assimilated the later form of alphabet during their trading voyages with the people of the west.

One more point may be noticed:—the extraordinary resemblance between many words in the Hebrew language and words bearing precisely the same meaning in the tongue of the Chiaperecs (a branch of the Mayan, and among the most ancient in Central America). A list of these words can be found in 'North Americans of Antiquity', p.475.

Similarity of language is certainly an argument in favour of a descent from a single race, with a common continental origin.

From an ethnological standpoint, Atlantis, as we shall see, is said to have been inhabited by red, yellow, white and black races. Research by Le Plongeon, De Quatrefages, Bancroft and others show that black populations of negroid types existed until recent times in America. Many of the monuments of Central America are decorated with negro faces, and some of the idols found there are clearly representations of negroes, with small skulls, short woolly hair and thick lips. The Popul Vuh, speaking of the first home of the Guatemalan race, says that 'black and white men together' lived in this happy land 'in great peace', speaking 'one language'. (see Bancroft 'Native Races', p.547). The Popul Vuh goes on to relate how the people migrated from their ancestral home; how their language became altered; and how some went to the east, while others traveled west (to Central America).

Professor Retzius, in his Smithsonian Report, considers that the primitive dolichocephalae of America are nearly related to the Guanches of the Canary Islands, and to the population of the Atlantic seaboard of Africa, which Latham comprises under the name of Egyptian-Atlantidae. The same form of skull is found in the Canary Islands off Africa and also in the Carib

sheds off the American coast; the skin color in both instances being a reddish-brown.

Ancient Egyptians depicted themselves as red men of much the same complexion as is found today among some tribes of American Indians.

Ancient Peruvians, says Shor, 'appear from numerous examples of hair found in their tombs, to have been an auburn-haired race'.

A remarkable fact about American Indians, and one which is a standing puzzle to ethnologists, is the wide range of color and complexion to be found among them. From the white tint of the Ojibwee, Dakota, Mandan and Zuni tribes, many of whom have auburn hair and blue eyes, to the almost negro blackness of the Karos of Kansas and the now extinct tribes of California, the Indian races run thru every shade of red-brown, copper, olive, cinnamon, and bronze. (see Art's 'North Americans of Antiquity', Winchell's 'Pre-Adamites', Catlin's 'Indians of North America', Ignatius Donnelly's 'Atlantis')

The Fourth category of source material - that of similarity in religion, ritual and architecture - is also most extraordinary. When, for instance, the first Spanish adventurers arrived in Peru and Mexico, the similarities between the Old World beliefs, rites and emblems with those of the New World caused the Spanish priests to consider it as the work of the devil.

The worship of the cross by the natives, and its constant presence in all religious buildings and ceremonies, was the principal subject of their amazement; and indeed nowhere - not even in India and Egypt - was this symbol held in more profound veneration than amongst the primitive tribes of the American continents, while the meaning underlying its worship was identical. In the west, as in the east, the cross was the symbol of life - sometimes of the physical, more often of life eternal.

Νέα Έκδοσις

ELEVENTH PHOTO-OFFSET EDITION GREEK-ENGLISH FIFTH EDITION

Τὸ Πολύκροτον Μουσικὸν Βιβλίον διὰ κάθε Χορωδία καὶ Οἰκογένειαν



ὑπὸ Γεωργίου Ἀναστασίου

Πρωτοψάλτου τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς Ἀμερικῆς

ΤΕΤΡΑΦΩΝΟΣ - ΤΡΙΦΩΝΟΣ - ΟΜΟΦΩΝΟΣ

“ΑΡΜΟΝΙΚΗ ΛΕΙΤΟΥΡΓΙΚΗ ΥΜΝΩΔΙΑ”

Greek - Byzantine Liturgical Hymnal

CLASSIC MINOR, MAJOR and CHROMATIC MELODIES

ΠΕΜΠΤΗ ΕΚΔΟΣΙΣ

Βελτιωμένη καὶ Ἐπισημμένη

FIFTH EDITION

Improved and Enlarged

With the Prefaces, Directions and Arrangements how to organize choirs, Seniors and Juniors, the Organ History and Chimes with it, etc., in English and Greek.

With control instructions of the Byzantine melody and the chimes accordingly of both musical Liturgic systems Enharmonic-Minor and Diatonic-Major, etc.

WITH THE ENGLISH PHONETIC PRONUNCIATION
OF THE ORIGINAL GREEK LANGUAGE

The Only Greek Church Hymnal that has been praised by Dimitri Mitropoulos. It is the only complete choral hymnal in the world which will meet all your church music problems of all Sundays, Holidays and Ceremonies.

Ἑγκεκριμένη ὑπὸ τῆς Ἀρχιεπισκοπῆς. Ἐπαινεθεῖσα ὑπὸ πασῶν τῶν Ὁρθόδοξων Ἐκκλησιῶν.

Πρωτότυπος 372 σελίδες
Τιμᾶται Χρυσόδετον Πολυτελῶς, μόνον \$5.00

For Directors & Organists - Special Flat Back Binding\$5.50

This HYMNAL is a 'MUST' for all students, churches, libraries or others who have an interest in Eastern Orthodoxy. Without it as reference, the student is severely handicapped.

To all AREO subscribers, this excellent work is offered at the SPECIAL DISCOUNT of 10% off the published price.

Send \$4.50, or we can ship COD, plus fees and postage. If you wish the Directors or Organist 'flat-back' binding, send \$5.00.

A.R.E.O.

215 West 69th St. New York 23
New York



In like manner, in both hemispheres, the worship of the sun-disk or circle, and of the serpent was universal, and more surprising still is the similarity of the word signifying 'God', in the principal languages of east and west.



Baptismal rites were also practiced by all nations. In Babylon and Egypt, candidates for initiation into the Mysteries were first baptized. Needless to mention Christian, Judaic practice. In Mexico and Peru, infant baptism was a solemn ceremonial, consisting of water sprinkling, the sign of the cross and prayers for washing away of sin.(see Humboldt's 'Mexican Research and Prescott's 'Mexico')

In addition to baptism, the tribes of Mexico, Central America and Peru resembled the nation of the Old World in their rites of confession, absolution, fasting and marriage before priests by joining hands. They even had a ceremony resembling the Eucharist, in which cakes marked with the Tau (Egyptian form of cross) were eaten, the people calling them the flesh of their God. These exactly resemble the sacred cakes of Egypt and other eastern nations. Like these nations, too, the people had monastic orders, male and female, in which broken vows were punished with death. Like the Egyptians, they embalmed their dead, worshipped the sun-moon-planets, and above all adored a Deity 'omnipresent, who knoweth all things....invisible, incorporeal, one God of perfect perfection'(see Sahagun's 'Historia de Nueva Espana', lib.vi)

They also had their virgin-mother goddess, 'Our Lady', whose son, the 'Lord of Light', was called the 'Saviour', bearing an accurate correspondence to Isis, Beltis and the many other virgin-goddesses of the east with their divine sons.

Their rites of sun and fire worship closely resembled those of the early Kelts of Britain and Ireland, and like the latter they claimed to be the 'children of the sun'. An ark was one of the sacred symbols, found alike in India-Chaldea-Assyria-Egypt-Greece-Kelts-Jews. Lord Kingsborough in his 'Mexican Antiquities'(vol.viii,p.250) says: 'As among the Jews the ark was a sort of portable temple in which the deity was supposed to be continually present, so among the Mexicans, Cherokees and Indians of Michoacan and Honduras, an ark was held in the highest veneration and was considered an object too sacred to be touched by any but the priests.'

As to religious architecture, we find on both sides of the Atlantic that one of the earliest sacred buildings is the pyramid. Doubtful as may be the use for which these structures were intended, one thing is clear - they were closely connected with some religious idea or group of ideas. Alike, both in Egypt and Central America, to not only structure but even to internal galleries and chambers, these mysterious monuments of the east and of the west stand as witnesses to some common source whence their builders drew their plan.

The vast remains of cities and temples of Yucatan and Mexico also strangely resemble those of Egypt, the ruins of Teotihuacan having frequently been compared with those of Karnak. The 'false arch' - horizontal courses of stone, each slightly overlapping the other - is found to be identical in Central America, in the oldest buildings in Greece, and in Etruscan remains. The mound-builders of both eastern and western continents formed a similar tumuli over their dead, and laid the bodies in similar stone coffins. Both continents have their great serpent-mounds(e.g.- that in Adams Co.,Ohio vs that in Argyleshire and the one in Avebury in Wilts). The very carving and decoration of the temples of America, Egypt and India have much in common, while some of the mural decorations are absolutely identical.

Fifth, and last, in the categories of source material is that of evidence obtained from ancient writers, early race traditions, and archaic flood-legends.

elian, in his 'Varia Historia'(lib.iii.ch.xviii), states that Theopompus(400 B.C.) recorded an interview between the King of Phrygia and Silenus, in which the latter referred to the existence of a great continent beyond the Atlantic, larger than Asia, Europe and Libya together.

occlus quotes an extract from an ancient writer who refers to the islands in the sea beyond the Pillars of Hercules, and says that the inhabitants of one of these islands had a tradition from their ancestors of an extremely large island called Atlantis, which for a long time ruled over all the islands of the Atlantic Ocean.

arcellus speaks of seven islands in the Atlantic, and states that their inhabitants preserve the memory of a much greater island, Atlantis, 'which had for a long time exercised dominion over the smaller ones'.

odorus Siculus relates that the Phoenicians discovered 'a large island in the Atlantic Ocean beyond the Pillars of Hercules several days' sail from the coast of Africa'.



ato in 'Timaeus' refers to the island continent, while the 'Critias' or 'Atlanticus' is nothing less than a detailed account of the history, arts, manners and customs of the people. In the 'Timaeus' he refers to 'a mighty warlike power, rushing from the Atlantic sea and spreading itself with hostile fury over all Europe and Asia. For at that time the Atlantic was navigable and had an island before that mouth which is called by you the Pillars of Hercules. But this island was greater than both Libya and all Asia together, and afforded an easy passage to her neighboring islands, as it was likewise easy to pass from those islands to all the continents which border on this Atlantic sea'.

ritias' has so much of value it is not easy to select, but the following gives a description of the resources of the country: 'They had likewise everything provided for them which both in a city and every other place is sought after as useful for the purposes of life. And they were supplied indeed with many things from foreign countries, on account of their extensive empire; but the island afforded them the greater part of everything of which they stood in need. In the first place, the island supplied them with such things as are dug out of mines in a solid state, and with such as are melted: and orichalcum, which is now but seldom mentioned, but then was much celebrated, was dug out of the earth in many parts of the island, and was considered as the most honorable of all metals except gold. Whatever, too, the woods afforded for builders the island produced in abundance. There was likewise sufficient pasture there for tame and savage animals; together with a prodigious number of elephants. For there were pastures for such animals as are fed in lakes and rivers, on mountains and in plains. And in like manner, there was sufficient aliment for the largest and most voracious kind of animals. Besides this, whatever of odoriferous the earth nourishes at present, whether roots, or grass, or juices, or gums, flowers or fruit - these the island produced and produced them well'.

the Gauls(turning from Plato) possessed traditions of Atlantis, which were collected by the Roman historian, Timagenes, who lived in the first century, B.C. Three distinct peoples apparently dwelt in Gaul. First, the indigenous population(probably the remains of a Lemurian race), second, the invaders from the distant island of Atlantis, and third, the Aryan Gauls(see 'Pre-Adamites', p.380).

the Toltecs of Mexico traced themselves back to a starting-point called Atlán or Aztlán; the Aztecs also claimed to come from Aztlán (see Bancroft's 'Native Races', vol.v,p.p.221 & 321).

the Popul Vuh(p.294) speaks of a visit paid by three sons of the King of the Quiches to a land to the east on the shores of the sea whence their fathers had come', from which they brought back amongst other things 'a system of writing'.(see Bancroft, vol.v,p.553).

Amongst the North American Indians there is a very general legend that their forefathers have come from a land 'toward the sun-rising'. The Iowa and Dakota Indians, according to Major J. Lind, believed that 'all the tribes of Indians were formerly one and dwelt together on an island.....towards the sunrise'. They crossed the sea from thence 'in huge skiffs in which the Dakotas of old floated for weeks, finally gaining dry land'.



The Central American books state that a part of the American continent extended far into the Atlantic Ocean, and that this region was destroyed by a series of frightful cataclysms at long intervals apart. Three of these are frequently referred to (see Baldwin's 'Ancient America', p.176). It is a curious confirmation that the Kelts of Britain had a legend that part of their country once extended far into the Atlantic and was destroyed. Three catastrophes are mentioned in the Welsh traditions.

Quetzalcoatl, the Mexican Deity, is said to have come from 'the distant east'. He is described as a white man with a flowing beard. (American Indians are, of course, beardless). He originated letters and regulated the Mexican calendar. After having taught them many peaceful arts and lessons, he sailed away to the east in a canoe of serpent skins (see Short's 'North Americans of Antiquity', p.p.268-271). The same story is told of Zamna, the author of civilization in Yucatan.

The marvelous uniformity of the flood-legends, from all over the globe, now only remains to be dealt with. Whether these legends are archaic versions of the story of lost Atlantis and its submergence, or whether they are echoes of a great cosmic parable once taught and held in reverence in some common centre, whence they reverberated thruout the world, does not immediately concern us. Sufficient for our purpose is to show the universal acceptance of these legends. It is needless to go over each of these flood stories, one by one. Suffice it to say, that, in India-Chaldea-Babylon-Media-Greece-Scandinavia-China-Judea-the Kelts, the legend is absolutely identical in all essentials. In the west what do we find? The same story in its every detail is here to be found preserved amongst the Mexicans (each tribe having its own version), among the Guatemala, Honduras, Peru and North American Indians. Mere coincidence cannot account for this universal, fundamental identity.

The following quotation from Le Plongeon's translation of the famous Troano MS., which may be seen in the British Museum, will appropriately bring this part of the subject to a close. The Troano MS. appears to have been written about 3,500 years ago, among the Mayas of Yucatan and the following is a description of the catastrophe that submerged the island of Poseidonis

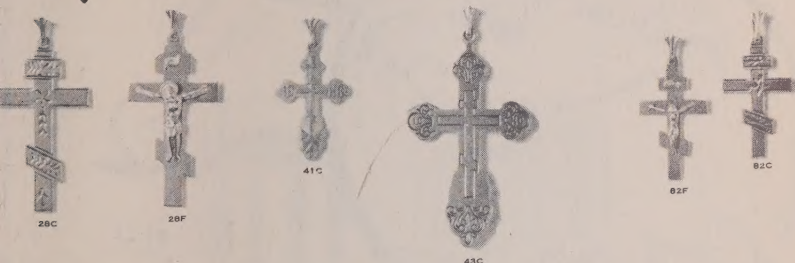
'In the year 6 Kan, on the 11th Muluc in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu was sacrificed: being twice upheaved it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times in various places. At last the surface gave way and ten countries were torn asunder and scattered. Unable to stand the force of the convulsions, they sank with their 64,000,000 of inhabitants 8060 years before the writing of this book'.

Space having now been devoted to reviewing many fragments of evidence, of which the world has in its possession, the subject itself will now be dealt with. The writer may have failed to fully comprehend all the facts from the above sources, and therefore may have partially misstated them, but the same records are open to any who wish to take the effort to search them out.

(to be continued in the November issue)

Money-saving Value

SOLID GOLD CROSSES



The Orthodox Crosses, pictured here are solid gold - NOT plated. They are shown in approximately 2/3 of their actual size. #41C has a raised surface on which Navy Blue enamel has been applied to give it a rich, two-color, finish. The crosses, #28 F and #82 F, both have the 'corpus' attached - it is finished with silver plate and attached to the solid gold cross. (Plated crosses, gold on base metal, are also available in two styles - send \$1.00 for a sample of each of these)

#28 c - \$9.75

#41c - \$7.50

#82 c - \$6.75

#28 f - \$11.25

#43 c - \$21.00

#82 f - \$7.50

Send postpaid, if check with order, otherwise COD, plus fees.

EASTERN CHURCH SUPPLY

215 West 69th St. N.Y. 23, N.Y.

Please Use This Form To Place Your Subscription Orders

Name _____

Address _____ City _____ State _____

NOTE: If you enjoy receiving this Monthly AREO News publication, send your subscription help with its work - One Year: \$4.25 - Three Years: \$6.00 - Published Monthly except for July and August.

THE AMERICAN REVIEW of EASTERN ORTHODOXY

FOR A FREE SAMPLE COPY, WRITE TO EDITORIAL OFFICES



A Monthly Publication of Eastern Orthodox News Features

215 WEST SIXTY-NINTH STREET

NEW YORK CITY

You don't have to be big ...



TO USE

RADIO

W J O B

HAMMOND • INDIANA

American Review of Eastern Orthodoxy
215 West 69th Street, N.Y. 23, N.Y.

Second-class mail privilege
authorized at New York, N. Y.

**THIS COPY
GOES TO**



Subscription:

One year - \$4.2
Three years - \$6.0

8

Pacific Lutheran Theological
Seminary, Library
2770 Marin Ave.
Berkeley 8, Calif.